A

Chryſtall Glaſs

For Chriſtian

WOMEN.

Containing

A moſt Excellent Diſcourſe of the Godly Life and Death of Mrs. *Katherine Stubs*, who departed this life in *Burton* upon *Trent* in *Staffordſhire*, the 14. of *December*.

With a moſt heavenly Confeſſion of the Chriſtian Faith which ſhe made a little before her departure: alſo a wonderful combate betwixt Satan and her Soul, worthy to be Printed in Letters of Gold, and to be engraven in the table of every Chriſtians heart.

Set down word for word as ſhe ſpake, as near as could be gathered; By *Phillip Stubs*, Gent.

Rev. 14. 13.

Bleſſed are the dead that die in the Lord even ſo ſaith the Spirit, for they reſt from their labours, and their works follow them.

LONDON,
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A

CHRYSTALL GLASS

for Christian Women.

Wherein they may see most wonderfull and rare examples of a right vertuous Life, and Christian Death, as in the Discourse following may appear.

CAlling to remembrance (most Christian Reader) the finall end of mans Creation, which is to glorifie God, and to edifie one another in the way of godlines: I thought it my duty, as well in respect of the one, as in regard of the other, to publish this rare and wonderfull example of the vertuous life, and christian death of Mistris Katherine Stubs, who whilest she lived was a mirror of womanhood, and now being dead, is a perfect pattern of true Christianity. She was descended of honest and wealthy Parents, her Father had born divers Offices of Worthip in his company, amongst whom he lived in great account, credit and estimation all his dates: he was zealous in the truth, and of a sound Religion: her mother was a Dutch woman, both discreet and wise, of a singular good grace and modesty; and which did most adorn her, she was both religious and also zealous. Her Parentage.

This couple lived together in the City of London many years, it pleased God to bless them with children, of whom this Katherine was youngest but one; but as she was the youngest save one by course of nature, so was she not inferiour to any of the rest, but rather excelled them all (without comparison) by many degrees, in the endowments and quality of the mind.

At fifteen years of age, her Father being dead, her Mother bestowed her in Marriage to one Master Philip Stubs well

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with whom she lived four year and almost an half, very honestly and godly, with rare commendation of all that knew her, as well for her singular wisdom, as also for her modesty, courtesie, gentleness, affability, and good government, and above all for her fervent zeal which she did bear to the truth, wherein she seemed to surpass many: insomuch, that if she chanced at any time to be in place where either Papists or Arrians were, and heard them talk of Religion, what countenance or credit soever they seemed to be of, she would not yield a jot, or give place to them at all, but would most mightily justifie the truth of God against blasphemous untruths, and convince them, yea, and confound them by the testimonies of the word of God: which thing how could it do otherwise, for her whole heart was bent to seek the Lord, her whole delight was to be conversant in the Scriptures, and to meditate upon them day and night, insomuch as you could seldome or never have come into her house, and have found her without a Bible or some other good Book in her hand. And when she was not reading, she would spend her time in conferring, talking and reasoning with her husband of the word of God, and of Religion, asking him what is the sense of this place, and what is the sense of that? how expound you this place, and how expound you that? what observe you of this place, and what observe you of that? so as she seemed to be ravished with the same spirit that David was, when he said, The zeal of thy house hath eaten me up.

Her godly life.

Her love to the word of God.

She followed the commandment of our Saviour Christ who biddeth us search the Scriptures; for in them you hope to have eternal life: she obeyed the commandment of the Apostle, who biddeth women to be silent, and to learn of their Husbands at home. She would never suffer any disorder or abuse in her house to be unreproved or unreformed, and so gentle was she, and courteous of nature, that she was never heard to give to any the lie in all her life; not so much as (Thou) to any in anger. She was never known to fall out with any of her neighbours, nor with the least child that lived, much less to scoul or brawl, as many will now adaies for every trifle, or rather for no cause at all. And so solitary was she given, that she would very seldome or never, and not then neither, except her husband were in company, go abroad with any, either to banquet or feast, Gossip or make merry, as they term it, insomuch that she was noted by some (though most untruly) to do it in contempt and disdain of others.

Her gentleness.

When

When her husband was abroad in London or else where, there was not the dearest friend she had in the world that could get her abroad to dinner or supper, or to plaies or interludes, nor to any other pastimes or sports whatsoever: neither was she given to pampar her body with delicate meats, wine, or strong drink, but rather to refrain them altogether, saying that she would eat to live, and not live to eat. And as she excelled in the gift of sobriety, so she surpassed in the vertue of humility: for it is well known to divers yet living, that she utterly abhorred all kind of pride, as well of apparel as otherwise. She could never abide to hear any filthy and unseemly talk of scurrility, bawdery, or uncleanness, neither swearing nor blaspheming, curling nor banning, but would reprove them sharply, shewing them the vengeance of God due for such deserts, and what is more, there was never one filthy, unclean, undecent, or unseemly word heard to come out of her mouth; nor ever once to curse or ban, to swear or blaspheme God any manner of way; but alwaies her speeches were such as both might glorifie God, and minister grace to the hearers as the Apostle speaketh. And for her conversation there was never any man or woman that ever opened their mouths against her; or that did or could accuse her of the least shadow of dishonesty, so contentedly she lived, and so circumspectly she walked, eschewing even the outward appearance or shew of evil. Her integrity of life.

Again, for true love and loyalty to her husband and his friends, she was (let me speak without offence) I think the rarest paragon in the world, for she was so far from dissuading her husband to be beneficial to his friends, that she would rather perswade him to be more beneficiall unto them. If she saw her husband to be merry, then was she merry; if he were heavy or passionate, she would endeavour to make him glad; if he were angry, she would quickly please him; so wisely she demeaned her self towards him. She would never contradict him in any thing, but by wise counsell, and sage advice, with all humility and submission seek to perswade him: and also so little was she given to this world, that some of her neighbours marvelling why she was no more carefull of it, would ask her sometimes, saying, Mistris Stubs, why are you no more careful of the things of this life, but alwaies poring upon a Book, and reading? To whom she would answer, If I should be a friend unto this world, I should be an enemy unto God, for God and the Her demeanor towards Her husband.

Her little care of the world.

world are two contraries: Christ biddeth me, Love not the world, nor any thing in the world, affirming, that if I love the world, The love of the Father is not in me, Again Christ biddeth me, First seek the Kingdom of Heaven, and the righteousnes thereof, and all these worldly things shall be given to me; Godlines is great riches if a man be content with that he hath: I have chosen with good Mary the better part, which shall never be taken from me, Gods treasury (she would say) is never drawn dry. I have enough in this life, God make me thankfull, and I know I have but a short time to live here, and it standeth me upon to have a regard to my salvation in the life to come.

Her prophetie of her death.

Thus this godly young Gentlewoman held on her course three or four years after she was married; At which time it pleased God, that she conceived with a man-child, after which conception she would say to her Husband, and other good neighbours and friends yet living, not once or twice, but many times, that she should never bear more children, and that child should be her death, and that she should live but to bring that child into the world, which thing no doubt was revealed unto her by the Spirit of God, for according to her prophesie so it came to pass.

Her delivery of a child.

The time of her account being come, she was delivered of a goodly man-child, with as much speed, and as safely, in all womens judgement, as any could be; and after her delivery grew so strong, that she was able within four or five daies to sit up in her bed, and to walk up and down the chamber. and within a fortnight after to go abroad, being throughly well, and past all danger as every one thought.

Her sickness

But presently upon this sudden recovery, it pleased God to visit her again with an exceeding hot and burning Quotidian Ague, in which she languished by the space of six weeks, or thereabout, during all which time she was never seen nor perceived to sleep one hour together, neither night nor day, and yet the Lord preserved her (which was miraculous) in her perfect understanding, sense, and memory, to the last breath, praised be his holy name therefore. In all her sickness, which was both long and grievous, she never shewed any sign of discontentment, or impatience, neither was there ever heard one word to come forth of her mouth, sounding either of indiscretion or infidelity, of mistrust or distrust, or of any doubting or wavering, but alwaies remained faithfull, and resolute in God, and so desirous she was to be with the Lord, that these golden

Sentences

Sentences were never out of her mouth, I desire to be dissolved and to be with Christ, and, O miserable wretch that I am, who shall deliver me from this body subject to sin. Come quickly Lord Jesus, come quickly. Like as the Hart desireth the water springs, so doth my soul thirst after thee, O God. I had rather be a door keeper in the house of my God, than to dwell in the tents of the wicked; with many other heavenly sentences, which, lest I should seem tedious, I willingly omit. She would always pray in sickness absolutely, that God would take her out of this miserable world: and when her Husband and others would desire her to pray for health, if it were the will of God, she would answer, I beseech you pray not that I should live, for I think it long to be with my God: Christ is to me life, and death is to me advantage; yea, the day of death is the birth-day of everlasting life, and I cannot enter into life but by death, therefore is death the door of entrance into everlasting life. I know, and am certainly perswaded by the spirit of God, that the sentence is given already by the great judge, in the high Court of Parliament of Heaven, that I shall now depart out of this life, and therefore pray not for me that I might live here, but pray to God to give me strength and patience to persevere to the end, and to close up my eyes in the justifying faith of the blood of my Christ.

Her absolute prayer for death.

Her desire to be with God.

Sometimes she would speak very softly to her self, and sometimes very audibly, these words, doubling them an hundred times together, O my God, why not now, why not now? O my good God, I am ready for thee, I am prepared; O receive me now for Christ his sake, O send the messenger Death to fetch me, send the Sergeant to arrest me, the Pursevant to attatch me, thy Herald to summon me, O send thy jaylor to deliver my soul out of prison, for my body is nothing else but a stinking prison to my soul; O send thy holy Angels to conduct my soul into the everlasting Kingdom of Heaven.

Other some times she would lie as if she were in a slumber, her eyes closing, & her lips uttering these words very softly to her self; O my sweet Jesus, O my lobe Jesus, why not now sweet Jesus, why not now? O sweet Jesus pray for me, pray for me sweet Jesus, repeating them many times together. These and infinite the like were her daily speeches and continual meditations, and never worser words were there heard to come forth of her mouth, during all the time of her sickness.

Her godly meditation.

She was accustomed many times as she lay, very suddenly to fall into a sweet smiling, and sometime into a most hearty laughter,

laughter, her face appearing right fair, amiable and lovely, and her countenance seemed as though she greatly rejoyced at some glorious sight. And so when her husband would ask her why she smiled and laughed so, she would answer, O, if you saw such glorious and heavenly sights as I see, you would rejoyce and laugh with me; for I see a vision of the joyes of heaven, and of the glory that I shall go unto; and I see infinite millions of Angels attendant upon me; and watching over me, ready to carry my soul into the Kingdom of Heaven. In regard whereof she was willing to forsake her self, her Husband, her child, and all the world besides: and so calling for her child which the Nurse brought unto her, she took it up in her armes and kissed it, and said, God bless thee, my sweet Babe, and make thee an heir of the Kingdom of Heaven, and kissing it again, delivered it unto the Nurse, with these words to her husband standing by: beloved husband, I bequeath this my child unto you, he is no longer mine, he is the Lords and yours, I forsake him, you, and all the world, yea, and mine own self, and esteem all things but dung, that I may win Jesus Christ. And I pray you sweet husband, bring up this child to good letters, in Learning and Discipline, and above all things see that he be brought up and instructed in the exercise of true Religion.

Her glorious vision.

Her request to her husband for the bringing up of her child. Her hatred to the world.

The child being taken away, she espied a little Puppy, or Bitch, (which in her health she loved well) lying upon her bed, she had no sooner espied her, but she beat her away: and calling her Husband to her, said good Husband, you and I have offended God grievously, in receiving this Bitch many a time into our bed, we would have been loth to receive a Christian soul, purchased with the precious blood of Jesus Christ, into our bed, and to have nourished him in our bosomes, and to have fed him at our table, as we have done this filthy Cur many times: the Lord give me grace to repent it, and all other vanities, and afterwards she could not abide to look upon the Bitch any more.

Having thus godly disposed of all things, she fell into a Trance or Swound, for almost the space of a quarter of an hour, and so as every one thought she had been dead, but afterward she coming to her self, spake unto them that were present, (as there were many, both worshipfull and others) saying, right worshipfull, and my good neighbours and friends, I thank you all for the great pains you have taken with me in this bed of my sickness; and whereas I am not able

Her extasie or swound.

to

to requite you, I beseech the Lord requite you in the Kingdom of heaven: and for that the hour-glass is run out, and that my time of departure hence is at hand, I am perswaded for three causes to make a confession of my Faith before you all.

The causes moving her to make a confession of her faith.

The first cause that moved me thereto is, for that those (if there be any such here) that are not yet throughly resolved in the truth of God, may hear and learn what the spirit of God hath taught me out of his blessed all-saving Word.

The second cause that moveth me, is for that none of you shall judge that I died not a perfect Christian, and a perfect member of the mystical body of Jesus Christ, and so by your rash judgement might incur the displeasure of God.

The third and last cause is, for that as you have been witnesses of part of my life, so you might be witnesses of part of my Faith and Belief also.

And this is my confession: I would not have you to think that it is I that speak unto you, but the Spirit of God that dwelleth in me, and in all the elect of God, unless they be reprobates: For S. Paul saith Rom. 8. If any man have not the spirit of Christ dwelling in him, he is none of his. This blessed Spirit hath knocked at the door of my heart, and my God hath given me grace to open the door of my heart, and he dwelleth in me plentifully, and therefore pray you lend your patience a little, and imprint my words in your hearts, for they are not the words of flesh and blood, but the Spirit of God, by whom we are sealed to the day of redemption.

A most heavenly confession of the Christian Faith, made by the blessed servant of God, Mrs. *Katherine Stubs*, a little before she dyed.

ALthough the mercies of God be both infinite, and unspeakable, and therefore according to his excellent dignity, can neber be conceived in heart, nor expressed in words: yet to the end you may know what God is, in whom I believe, as farr as he hath revealed himself to us in his holy Word. I will define him unto you, as the Spirit of God shall illuminate my heart.

I believe therefore with my heart, and freely confess with my mouth here before you all, that this God in whom I believe, is a most glorious spirit or spiritual substance, a divine [illegible] that God is

essence or essential being, without beginning or ending, of infinite glory, wer, might, and majesty, invisible, and incomprehensible, and altogether unspeakable.

Her notable faith in the blessed Trinity.

I believe and confess, that this glorious God-head, this blessed substance, essence or being, this divine power which we call God, is divided into a Trinity of persons, the Father, the Son, and the Holy Spirit, only distinct in names and office, but all one and the same in nature, essence, substance, Deity, Majesty, Power and Eternity.

I believe and confess, that God the Father, the first person in this blessed Trinity, is from everlasting, before and beyond all times; not made nor created, nor begotten of any, but the only Maker, Creator and Begetter of all things whatsoever.

I believe and confess, that Jesus Christ the Son of God is the second person in this glorious Trinity, not created, nor made of any, but begotten of the Father beyond all eternity, time or worlds.

I believe the holy Spirit to be the third person in the holy Trinity: not made of any, nor begotten: but proceedeth both from the Father and the Son, as the very wisdom, and inspiration of them both.

God createth all things, and governeth all things.

I do believe and confess, that this most glorious Trinity, is consubstantial and coessential together, none before nor after other, none greater nor lesser than other, of equal Power, of equal Majesty, of equal Glory and Eternity, as before.

I do believe and confess, that this God, this blessed Trinity not only created all things, both visible and invisible, spiritual and corporeal, and where, & whatsoever, but also that upholdeth, continueth and maintaineth them by his Almighty power unsearchable wisdom, through the secret working of his spirit.

No fortune or chance.

I believe and confess that this great God ordereth and disposeth all things according to his good pleasure and will, & that he also foreseeth and foreknoweth all things according to his providence, and presence; so that nothing cometh to pass by fortune, chance and casualty to him, though it seemeth fortunal or casual to us, who see neither beginning, the middle, the ends, the causes, the effects of things before they come to pass.

Mans perfection.

I believe and confess, that the Lord our God having created thy universal engine, and frame of the world, with all things contained therein, for the benefit and use of man, and last of all other creatures, even the fifth day created man after his own similitude and likeness, Holy, Pure, Good, innocent, and in every part perfect and absolute giving him also wisdome,

dome, discretion, understanding and knowledge, above all other creatures (the Angels only excepted) and which was more, he gave unto him a certain Power, Strength, Faculty, (which we call freewill) by force whereof he might have continued and remained for ever in his integrity and holiness if he would. But he had no sooner received this inestimable blessing of freewill in innocency and integrity, but by hearkening to the poysonous suggestions of the wicked Serpent, and by obeying of his perswasions, he left his freewill, his integrity and perfection, and us all his posterity, to the end of the world: and of a Saint in heaven, he (and we in him) became Fire brands of hell, vessels of Satan, miscreants and reprobates, abjects and cast awaies before the face of God for ever. Mans fall.

Then when there was no other way or means for men to be saved in the justice of God, I do constantly believe and confess, that God the Father in the multitude of his mercies, when the fullness of time was come, sent his own Son, Jesus Christ, forth of his bosome into this miserable world to take our nature upon him, and that in the womb of a Virgin, without spot or blemish of sin, and without the help of man, by a wonderfull operation, and overshadowing of the Holy Ghost. Christs incarnation.

And as I constantly believe that Jesus Christ is come in the flesh, according to the Scriptures, so I unfeignedly believe that he offered up his blessed Body upon the Alter of the Crosse, as a sacrifice propitiatory, satisfactory, and expiatory, for the sins of the whole world, and for me the chiefest of all sinners: by vertue, power, and efficacy of which sacrifice and oblation only, I trust and believe to be saved, and by the merits of the blood of this Immaculate Lamb (Christ Jesus) to be set free and pardoned of all my sins whatsoever. And whereas the professed enemies of God, the Papists, do brag of their good works, of their merits and righteousness, and deserts: I here before you all in the presence of God, and his holy Angels, do utterly renounce, abandon, and forsake all my own merits, righteousness and deserts, as filthy rags; acknowledging my merits to be mercies of God in Christ, who is made unto me Righteousness, Holiness, Sanctification, and Redemption; for I am assured that if the Lord should weigh my righteousness in the ballance of his justice rewarding me according to the same, I should receive nothing but just damnation for my deserts. Christs sacrifice.

Christs resurrection.

I do further believe and confess, that Jesus Christ having suffered death upon the Cross for me, and all mankind, rose again to life the third day after, by the spiritual power of his God-head, conquering thereby Sin, Death, Hell, Satan, and all his hellish band.

Christs ascension.

I do also believe, that the same Jesus Christ after his most victorious Resurrection ascended into Heaven in the sight of the Apostles and holy Saints, a cloud receiving Him out of their sight; there not only to prepare a place, but to make intercession for us to God the Father, at whose right hand he now sitteth in equal glory and bliss for evermore.

The heavens must hold Christs essential body till the day of judgement.

I do constantly believe, that the heavens must hold his corporal presence till the day of judgement: That his blessed Body is circumscriptible, and contained in one local place, and cannot be presented in every place at one and the same time, his Deity and his God-head notwithstanding being in every place at once, and filling full all places, and yet contained in no place: For it is against the nature of a true body to be presented in many places at once: and therefore the Papists in effect deny the body of Christ to be a true, and an essential and natural Body, by teaching it to be present in their so many and sundry Pixes at once.

Christs coming to judgement, and of our resurrection.

I do also believe and confess, that this Jesus Christ shall come at the latter day of Judgement (when the number of Gods elect shall be fulfilled) in the same likeness that he was seen to go up into heaven, and with the same natural body to judge both the quick and the dead, and reward every man according to his works. At which day I do constantly believe that all flesh (I mean all mankind only) shall rise again by the omnipotent power of God, whereby he is able to subdue all things to himself, not one hair of their head lacking. Then death shall yield up her head, and then shall the souls of the godly, of the elect and chosen of God, enter into their own bodies again, and be re-united together, the bodies now being renewed, altered and changed: For being before filthy and unclean, they shall now be made clean and pure, like to the glorious body of Jesus Christ, where they shall dwell for ever in such joy, as no heart can think, nor tongue express, nor pen is able to write. Upon the other side, the souls of the wicked and reprobate shall be re-united to their proper bodies, and both together shall be cast into hell fire, where there is nothing but weeping, wailing, and gnashing of teeth for evermore.

Furthermore, I believe and confess, that the souls of all the elect children of God, immediately after the departure out of their bodies, do go into the Kingdom of Heaven, into the hands of God, being guided and conducted thither by the ministry of the Angels of God, and not into Purgatory, Limbo Patrum, or any other place whatsoever: for whither the soul of Christ was received when he cryed, Father into thy hands I commend my spirit, thither shall the souls of the children of God that die in the true faith of Jesus Christ, be received immediately after their departure hence. In the Gospel after S. Luke, we read that the soul of poor Lazarus, of blessed Lazarus, strait after his death, was carried into Heaven by the Angels of God, and not into Popish Purgatory, which was not hatched almost 200 years after. The soul of the penitent and faithfull thief was carried strait way into Paradise: for so Christ told him, This day shalt thou be with me in paradice.: that is, in the Kingdom of Heaven, and not in Purgatory. Solomon saith chap. 3. The sou's of the righteous are in the hands of God, and there shall no torments come nigh them. Christ saith, He went into heaven to prepare a place for us: then not into Purgatory, except they will have their Purgatory to be heaven. He saith further, That where he is, there shall his servants be also: But I hope they will not say that Christ is in Purgatory, but in heaven, and thither shall all the souls of the faithfull ascend immediately: and therefore is the opinion of Popish Purgatory, both blasphemous and sacrilegious: But the true Purgatory indeed is this. The blood of Jesus Christ which cleanseth us from sin: no other Purgatory do I know by the Word of God, or acknowledge.

Whither the sou's of the faithfu' do go after their departure.

Purgatory of the Papists blasphemous.

I believe also and that confess, that man is justified, that is, pronounced just before God, free from sin, and all punishments due to sin, by a true and lively Faith in the blood of Christ only, and not by his own works, merits, righteousness, or deserts: neither yet by any inherent righteousness in himself, as the blasphemous Papists teach: nor by any other means whatsoever. And therefore the Apostle, Rom. 4. is bold to say, that if Abraham were justified by works, then had he therein to rejoyce, but not with God: For he saith afterward in the fifth Chapter: Being justified by faith, we have peace towards God through Jesus Christ: And therefore I do constantly believe that we are justified by faith only, and not by the works of the Law: For if good works could save us: then had Christ died in vain; and if they could save us, why should they not be

Man justified by faith only.

called by the name of our Saviour? But when I say, that Faith only justifieth, I mean not a barren Faith, nor a dead Faith without good works, such as the Devils have: But speak of such a faith that bringeth forth good works in great plenty, and can be no more without good works than the Sun without light, and the fire without heat, or the water without her natural moisture.

If you would know why we should do good works, if we cannot be saved by them? I will tell you; We must do good works for four causes chiefly: First to shew our obedience to him that commanded us. Secondly to glorifie him that created us, and ordained good works also that we should walk in them. Thirdly, for y mutual love and charity which we bear towards our brethren. Fourthly, to make our salvation certain and sure unto us as the Apostle speaks. For these and other causes must we do good works, and yet we must not trust to be saved by them: for there is no other name given under heaven, whereby a man must be saved, but only the name of Jesus Christ.

The Canonical Scripture the infallible word of God.

I do constantly believe and confess, that all the Canonical Scriptures are the infallible word of God, that the holy Spirit of God, was, and is the only author of them, and that holy men of God, spake and writ them as they were taught and inspired by the Spirit of God, as holy Peter beareth record.

I also do believe that the holy Scriptures do contain all things necessary to salvation, without any Popish trash of unwritten verities, or unwritten very lies.

I do also further believe and confess, that God the Father hath from everlasting, and before all worlds, in his secret counsel, and in his everlasting purpose and decree, elected, chosen and predestinated in Jesus Christ certain of the lost Sons of Adam to be members of his body, Heirs with him in his heavenly kingdom: and other some he hath predestinated to everlasting destruction, leaving them to their natural sin and corruption still.

Her faith in predestination of God, and what it is.

Now if you ask me, What predestination and reprobation is? I answer it is the everlasting purpose and decree of God, whereby he doth chuse some to salvation, and some to damnation: if you demand, why he chuseth some to salvation and not all, finding them all in like state, condition? I answer in chusing some to salvation, he sheweth his unspeakable mercy, grace, favour and love; and in chusing other some to damnation, he sheweth his power, his justice, and his judgement to all the world. For as by one the mercy of God appeareth: so by the other

We

we may see what we have deserved. And if you ask me yet, why he chuseth some, and rejects other some? I tell you. He may do it at his blessed will and pleasure. For if I have two debtors that owe me two thousand pound apiece, it is in me to release the one of the whole debt, and exact the whole of the other: for to one I shew but mercy, and to the other but justice. Now those that the Lord hath predestinated in Christ Jesus to everlasting salvation, them doth he call in his due time to the knowledge of his truth, to repentance, to integrity of life, and to all perfection, and those whom he doth call, them doth he justifie, and whom he doth justifie, them doth he glorifie. And that the doctrine of Predestination and Reprobation standeth thus, the Apostle, Eph. 1. 11. sheweth evidently, saying, We are chosen in Christ when we were predestinated according to the purpose of him that worketh things according to the counsel of his Will. And in the 4 and 5. Verses of the same Chapter, he saith, We are chosen in him (meaning Christ) before the foundation of the world, that we should be holy and blameless before him in Love. Read Rom. 6. and many other places of holy Scriptures and you shall find this doctrine to be very clear.

Our vocation or calling.

I do further believe and confess, that God hath his several Churches, Namely his Church triumphant in the Kingdom of Heaven, and his Church militant dispersed upon the face of the Earth. I do also believe that this militant Church is twofold, visible and invisible: the visible Church is known and discerned by these marks, the Word of God preached, the Sacraments surely ministred, and Ecclesiastical discipline, and other censures of the Church duly executed. The other Church I call the invisible Church, not for that men are invisible, but that it alwaies appeareth not to the sight of the world but is known of God only who only knoweth who are his: I believe that this Church, this Spouse of Christ, cannot erre, especially in matters of Salvation and damnation so long as she holdeth her head Christ Jesus aright. And I constantly believe, that Jesus Christ is the only Head, Ruler, and Governour of this Church, and not Antichrist the Pope nor any of his shabellings, as Paul testifieth Eph. 4. 15. saying, Let us grow up in all things in him who is the head, Christ Jesus. Again in another place he saith, As Christ is the head over the Church, so is the husband the head over his wife.

The Church two-fold, and how.

How and when the Church can not erre.

Christ is the true Head of the Church.

I believe and confess that Jesus Christ hath left not only the holy Scriptures to instruct and teach his Church; but also sacraments in number two, to wit, Baptism and the Lords Supper,

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Supper, as ſeals of his grace towards it, to confirm it in his truths and as conduits of this mercy to convey his grace and goodneſs to it alſo, and therefore cannot be the things themſelves: for it is againſt the nature of a Sacrament, to be the thing ſignified thereby: Baptiſm conſiſteth of two natures, the viſible Element, and the inviſible grace: the viſible Element is water, the inviſible Grace is the gifts and graces of the holy Ghoſt confirmed in Baptiſm: The nature ſignifieth unto us, that our whole nature is corrupted, and had need to be purged and cleanſed: it ſignifieth unto us alſo our regeneration, ſanctification, and new birth, and it repreſenteth alſo unto us the blood of Jeſus Chriſt, which cleanſeth us from all ſins. And I faithfully believe, that it is no more lawfull for a woman to miniſter this Sacrament, than it is lawfull for her to preach or to miniſter the Sacrament of the Lords Supper.

Sacraments, and what they are, whereon they conſiſt, and what they repreſent unto us

And as concerning the Sacrament of the Lords Supper, I believe and confeſs that it conſiſteth of two natures alſo, an earthly or heavenly nature or quality: The viſible Element or earthly nature, is Bread and Wine, the heavenly nature or quality, the body and blood of Chriſt ſignified thereby; the Wine doth repreſent unto us the blood of Chriſt, which was ſhed for us, and the Bread doth ſignifie unto us alſo the Body of Chriſt, which was given for us: and as many as receive the Sacrament worthily in remembrance of the death and paſſion of Jeſus Chriſt, do eat and drink Jeſus Chriſt ſpiritually to their eternal ſalvation. And I do verily believe, that in this Sacrament, neither the Bread nor Wine, neither before nor after the words of conſecration, as they term them, are changed, altered or tranſubſtantiated into the real, eſſential, and material body of Chriſt: but remain the ſame ſtill in nature and ſubſtance that they were before: and therefore Paul feareth not to call it Bread ſtill, many times in his Epiſtle to the Corinthians. And our Saviour in the 6 of John ſaith, that they ſhould ſee him aſcend into heaven with the ſame body that he ſate with them at ſupper, whole and uneaten: adding further, that the words which he ſpake were ſpirit and truth, and that it is the ſpirit which giveth life, the fleſh profiteth little. And he biddeth us to celebrate this Supper in remembrance of him, & to preach his death therein till he came again. If Chriſt were in the Sacrament, fleſh, blood and bone, then the wicked might eat him; and ſo ſhould there never any wicked be condemned: for Chriſt ſaith, He that eateth my fleſh, and drinketh my blood, ſhall never dy: yea, Rats, Cats and Mice, might

Neither the Bread nor Wine changed in the Lords Supper.

might eat his body, which was blasphemous and sacrilegious once to imagine, though the Papists are not ashamed to teach it openly. And albeit that the Sacraments do represent unto us most excellent things, yet they do not confer grace of themselves, neither is the grace of God so tyed to the material Elements, that he cannot save without them. And therefore are the Papists more than cruel, that teach, All children to be damned, that die before baptism. For we read of certain in the Acts of ỹ Apostles, that were baptized, and yet they had not so much as heard whether there were any holy Ghost or not: Simon Magus was baptized yet he received not the holy Ghost: and again, Cornelius had received the holy Ghost before his baptism, John the Baptist received the holy Ghost in his mothers womb, and the like. But yet notwithstanding, although the grace of God be not tyed to the Sacraments, yet, he that may receive them, and will not, or else setteth light by them shall never receive the gifts and graces signified by them.

I do most constantly believe. That as Jesus Christ is the undoubted Saviour of the world, so is he our only Mediator, Advocate, and Intercessor to God the Father, and none but he alone: who is ascended into the heavens, sitteth at the right hand of God, and maketh continuall intercession to God for us, John saith, If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. And to the same effect Paul speaks, 1 Tim. 2. 5. There is one God, and one Mediator between God and man, which is the man Christ Jesus. And as I believe that Jesus Christ is our only Mediator and Advocate, so I constantly believe that he is only to be called upon, invocated and prayed unto. and neither Saint, Angel, Patriarch, Father, Martyr, nor Confessor, Peter nor Paul, Apostle nor Evangelist, James nor John, no not Mary her self, nor any other creature how excellent soever they seem to be in the eyes of the world. For we are assured by the word of God, that the Saints can neither hear our prayers, nor grant our request. Therefore the Lord saith, Call upon me in the day of trouble, and I will deliver thee, and thou shalt praise me. And again the Apostle saith. How shall they call upon him in whom they have not believed? Then as it is not lawfull to believe in any one save God alone, so it is not lawfull to pray to any other save God alone in the name and mediation of Jesus Christ only.

Christ is our only Mediator.

Christ only to be called upon, not Saints.

I do constantly believe, That my soul so soon as ever it departeth out of my body, shall be carried by the ministry of

Her belief whither the soul shall go after its departure.

We shall know one another in the life to come.

the holy Angels of God into the kingdom of heaven, where I shall see and perfectly know, Adam, Eve, Noah, Abraham, Isaac, Jacob, Moses, Samuel, David, and all other Prophets Patriarchs and Fathers, together with Mary the Mother of Christ, Peter, Paul, James, and John, and all other Martyrs and Confessors and holy Saints of God, which have died since the beginning of the world, or which shall die to the end of the same. O what a Comfortable thing is this, that we shall know one another in the life to come, talk with one another, love one another, and praise God with one another, and altogether, world without end: And because some of you peradventure would hardly believe this doctrine to be so, I pray you give me leave to prove it by the word of God and then I will make an end.

When God cast Adam into a deadly sleep, and made woman out of a rib of his side, he brought her unto him, and he knew her straight way, and called her by her name: Could Adam in the state of innocency know his wife being in a dead sleep while she was in making, and shall not we, being restored to a far more excellent dignity and perfection than ever Adam was, know one another? Shall our knowledge be less in heaven than it is in earth: Do we not know one another in this life, where we know but in part, we see but in part, yea as it were in a glass; and shall we not know one another in the life to come, where all ignorance shall be done away: we shall be like (saith Christ) the glorious Angels which know one another: and shall not we then know one another in the life to come: shall we be like them in other things, and fail only in this? We shall (saith the Apostle) see and know Christ even as he is, who is the wisdom, image, and brightness of his Fathers substance: and shall we not know one another? we are all members of one body, and shall we not know one another? Christ Jesus is our Head, and we his members, and shall not his members know their head and so consequently one another? They that are all fellow-servants in one house, but for a short time in this world, do know one another, and shall not we know one another after this life, being fellow-citizens in one and the same City, Subjects in one and the same Kingdom, and serving one Lord and Master, with one spirit and mind for ever, world without end? shall brute beasts know one another in this life, and shall not we know one another, seeing God face to face, in knowledge of whom consisteth all knowledge? The Apostles knew Christ after he was risen

risen again and shall not we know one another after the general resurrection of the flesh?

In the sixteenth of Luke we read, how that the rich man being in hell, knew Abraham and Lazarus in Heaven afarr off. Then I reason thus: If the wicked that be in hell torments do know those that be in heaven so far above, how much more shall the godly know one another, being altogether in one place, and fellow citizens in the Kingdom of Heaven? We read also in the ninth of Mark, how our Saviour Christ, meaning to shew unto his Disciples, Peter, James, and John, as it were a shadowing or glimmering of the joys of Heaven, and therefore he is said to be transfigured before them, and his face did shine like the Sun, his apparrel was as the light, there appeared unto him Moses and Elias saith the Text: then it followeth that the disciples being in their natural corruption, and but in their shadow or glimmering of the joyes of heaven, did know Moses and Elias, the one whereof died almost two thousand years before, and the other not much less; how much more shall we know one another in the life to come, all corruption being taken away, and we in the full fruition and possession of the joys and glories of Heaven? This is my faith, this is my hope, and this is my trust: this hath the Spirit of God taught me, and this have we learned out of the word of God. And, good Lord, hast thou begun this work in me, finish it I beseech thee, and strengthen me that I may persevere therein to the end, and in the end through Jesus Christ my only Lord and Saviour.

Satan tempteth her.

She had no sooner made an end of this most heavenly confession of her faith, but Satan was ready to bid her the combate, whom she mightily repulsed and vanquished by the power of our Lord Jesus, on whom she constantly believed. And whereas before she looked with a sweet, lovely, amiable countenance, red as the rose, and most beautifull to behold: now upon a sudden she bent her brows, she frowned, and looking as it were with an angry, stern, austere countenance, as though she saw some filthy, some ugly, and displeasing thing, she burst forth into these speeches following, pronouncing her words scornfully and disdainfully in contempt of him whom she spake of.

A moſt wonderful conflict between Satan and her Soul, and of her valiant conqueſt of the ſame, by the power of Chriſt.

Her wonderfull temptation, and valiant conqueſt in the ſame.

HOW now Satan, what makes thee here, Art thou come to tempt the Lords ſervant? I tell thee (thou hell hound) thou haſt no part nor portion in me, nor by the grace of God, ever ſhalt have: I was, now am, and ſhall be the Lords for ever; yea, Satan, I was choſen an elect of God to everlaſting ſalvation before the foundation of the world was laid, and therefore thou muſt get thee packing thou damned dog, and go ſhake thy ears, for in me thou haſt naught. But what doſt thou lay to my charge thou foul fiend. Ay, that I am a ſinner, and therefore ſhall be damned: I confeſs indeed that I am a ſinner, and a grievous ſinner, both by original ſin, and actual ſin, and that I may thank thee for, and therefore Satan I bequeath my ſin unto thee, from whence it firſt came, and appeal to the mercy of God in Chriſt Jeſus: Chriſt came to ſave ſinners (as he himſelf ſaith) and not the righteous. Behold the Lamb of God, ſaith John, that taketh away the ſins of world. And in another place he cryeth out, The blood of Jeſus Chriſt doth cleanſe us from all ſins. And therefore, Satan, I conſtantly believe that my ſins are waſhed away in the precious blood of Jeſus Chriſt, and ſhall never be imputed unto me any more.

Her diſputation with Satan.

But what ſaieſt thou now, Satan? doſt thou ask me how I dare come to him for mercy, he being a righteous God and I a miſerable ſinner? I tell thee, Satan, I am bold through Chriſt to come unto him, being aſſured and certain of pardon and remiſſion of all my ſins, for his Names ſake: For doth not the Lord bid all that are heavy laden with the burthen of ſin, to come unto him, and he will eaſe them. Chriſts arms were ſpread wide open, Satan, upon the Croſs (with that ſhe ſpread her own arms) to imbrace me and all penitent ſinners, and therefore, Satan, I will not fear to preſent my ſelf before his footſtool, in full aſſurance of his mercy for Chriſts ſake. What more, Satan, doſt thou ſay it is written, that God will reward every one according to his deſerts? ſo it is written again, thou deceitful devil, that Chriſts righteouſneſs is my righteouſneſs, his works my works, his deſerts my deſerts his merits my merits, and his precious blood a full ſatisfaction for my ſins.

D

O but God is a just God thou saiest, and therefore in justice must needs condemn me.

I grant, Satan, that he is a just God, and therefore he cannot in justice punish me for my sins, which he hath punished already in his own son: It is against the Law of justice to punish any fault twice. I was, and am a great debtor unto God the Father, but Jesus Christ hath paied that debt for me: and therefore it stands not with the justice of God to require it again; And therefore avoid Satan, avoid thou fire-brand of Hell, avoid thou damned dog, and tempt me no more, for he that is with me is mightier than thou, even the mighty and victorious Lion of the tribe of Juda who hath bruised thy head, and hath promised to be with his children to the end of the world. Avoid therefore thou bastard, avoid thou cowardly souldier, remove thy siege, and yield the field won, and get thee packing, or else I will call upon my grand captain Christ Jesus the valiant Michael, who beat thee in heaven, and threw thee down into hell, with all thy hellish train, and devilish crew. She had scarcely pronounced these last words but she fell suddenly into a sweet smiling laughter, saying, now he is gone, now he is gone; do you not see him run like a coward, and run away like a beaten Cock: he hath lost the field, and I have won the victory, even the Garland and Crown of everlasting life, and that not by my own power and strength, but by the power & might of Jesus Christ, who hath sent his holy Angels to keep me. And speaking to them that were by, she said, Oh would to God you saw but what I see: for behold, I see infinite millions of most glorious Angels stand about me with fiery Chariots ready to defend me, as they did the good Prophet Elias. These holy Angels, these ministring spirits are appointed of God to carry my soul into the kingdom of heaven, where I shall behold the Lord face to face, and shall see him not with other, but with the same eyes. Now I am happy and blessed for ever, for I have fought the good fight and by the might of Christ have won the victory. Now from henceforth I shall never taste of hunger nor cold, pain nor woe, misery nor affliction, vexation nor trouble, fear nor dread, nor any other calamity or adversity whatsoever: From henceforth is laid up for me a crown of life, which Christ shall give to all them which love him; and as I am now in possession thereof by hope, so shall I be anon in full fruition thereof, by presence of my soul, & hereafter of my body also when the Lord shall please. Then she spake softly to her self, as followeth: come sweet Christ, come on.

The guard of Angels.

Her medi-

come my Lord Jesus. O send thy Pursevant sweet Jesus, to fetch me: O sweet Jesus strengthen thy servant and keep thy promise. Then sung she a Psalm most sweetly, and with a chearfull voice: which done, she desired her husband that the 133 Psalm might be sung before her to Church. And further she desired him that he would not mourn for her, alledging the Apostle Paul, where he saith, Brethren I would not have you to mourn as men without hope, for them that die in the Lord: affirming that she was not in case to be mourned for, but rather to be rejoyced of, for that she should pass (as she said) from earth to Heaven, from men to holy Angels, Cherubims and Seraphims, to holy Saints, Patriarchs and Fathers, yea to God himself. After which words very suddenly she seemed as it were greatly to rejoyce, and looked cheerfully, as though she had seen some glorious sight: and lifting up her whole body, and stretching forth both her arms, as though she would imbrace some glorious and pleasant thing; said, I thank my God through Jesus Christ, he is come, he is come; my good jaylor is come to let my soul out of prison. O sweet death, thou art welcome, welcome, sweet death; never was there any guest so welcome unto me, as thou art welcome, the messenger of everlasting life: welcome the door and entrance into everlasting glory: welcome I say, and thrice welcome my good jaylor; do thy office quickly, and set my soul at liberty: Strike sweet death, strike my heart, I fear not thy stroke: now it is Father, into thy blessed hand I commend my spirit: sweet Jesus into thy hands I commend my spirit, blessed spirit of God, I commit my soul into thy hands. O most holy blessed and glorious Trinity, three persons, and one true and everlasting God, into thy blessed hands I commit my soul and body: at which words her breath stayed, and so moving neither hand nor foot, she slept sweetly in the Lord.

Her request to her husband not to mourn for her.

Her talke with death and friendly welcoming of him.

Her last words her death.

Thus hast thou heard (gentle Reader) the discourse of the virtuous life, and Christian death of this blessed and faithfull servant of God, Mistris Katherine Stubs: which is so much the more wonderfull; in that she was but young and tender in years, not half a year above the number of twenty; when she departed this life. The Lord give us grace to follow her example that we may come to those unspeakable joys, wherein she now resteth, through Jesus Christ our Lord: To whom with the Father and the holy Ghost, be all honour, praise, dominion and thanksgiving, both now and evermore. Amen.

FINIS.

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